

"The time has come for a National Round Table of Protestants, Catholics, Jews. March 7-9 will make significant history."
—ALFRED M. COHEN.

THE NATIONAL CONFERENCE OF JEWS AND CHRISTIANS

For Justice, Amity and Understanding between the Groups that Comprise America

Co-Chairmen

HON. NEWTON D. BAKER
PROF. CARLTON J. H. HAYES
MR. ROGER W. STRAUS

EVERETT R. CLINCHY, *Director*
F. J. FULLER, *Treasurer*
Vice-Pres. Central Hanover
Bank & Trust Company

INFORMATION BULLETIN

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No. X, DECEMBER, 1931

ANNOUNCEMENT OF CHANGE

The date of the
NATIONAL SEMINAR
PROTESTANTS
CATHOLICS
JEWS
Hotel Willard, WASHINGTON, D. C.
will be
MARCH 7, 8, and 9, 1932

"The National Conference of Jews and Christians has now had a long experience in organizing seminars which are productive of good feeling among Protestants, Catholics, and Jews. It has developed a technic of approach to the prejudices which have so long divided these religious groups and the result of these seminars is that men no longer engender heat by rubbing their prejudices together, but engender tolerance, good will and cooperation by realizing that their prejudices are prejudices, and that they obstruct very useful and helpful emotions. The Washington Seminar which is to be held in the National Capital is the most important venture yet undertaken by the Conference and I am interested in it both because I think we have now learned how to approach this problem, and that approaching it in the National Capital and in the eyes of our fellow citizens will be a real step forward."

—NEWTON D. BAKER.

Most Reverend Michael J. Curley, Archbishop of the diocese in which the National Seminar will be held, has written expressing his interest in and sympathy with the undertaking.

"The Seminar at Washington will give an opportunity for the study of inter-group relationships on a national scale, and by utilizing the experience obtained at scores of local seminars held in different parts of the United States during the past three years, a real step forward can be confidently anticipated."

—ROGER W. STRAUS.

"I am so much taken with the tentative program of the National Seminar in Washington that I think I must sacrifice all my academic work at Columbia during the period and remain in Washington throughout the Conference."

—PROFESSOR CARLTON J. H. HAYES.

SEMINAR IN WASHINGTON, MARCH 7-9, 1932

The Seminar will open Monday evening with section meetings on special interest topics for all men and women who will attend the sessions. Tuesday morning Prof. Wm. H. Kilpatrick of Teachers College, Columbia, will lead the first general discussion. The program in detail will be printed shortly. It is sufficient to say now that the small round-tables, the information addresses, and the U-Table conferences look highly interesting. Mr. Baker will close the sessions with an address Wednesday evening, March 9th.

Members of the National Conference should write for reservations for themselves and their friends. All communications regarding the National Seminar should be addressed to Everett R. Clinchy, 289 Fourth Avenue, New York.

WELLESLEY SEMINAR

250 influential woman leaders of public opinion, heads of private schools, of Y. W. C. A.'s, of Catholic and Jewish organizations, met in the beautiful Alumnae Hall of Wellesley College. The impartial and irenic chairman of the gathering, Rev. C. E. Silcox of the Institute of Social and Religious Research, suggested that the method of this Conference-Seminar of Protestants, Catholics and Jews should be that each group begin by listing the charges and misconceptions brought against it by the others. I felt that with this suggestion the Conference was starting on a dangerous if not impossible road. For who would stand up and deliberately put the weapons of attack into the hands of the other groups? But to my amazement, first the Catholics, then the Jews, and then the Protestants, compiled a list of the commonest points of criticism leveled against them.

For the most part these charges were based on differences of religious teaching, dogma and practice. About these the Conference did a very great deal by having each group explain its point of view; by working through the first shock of differences to understanding, respect, and real appreciation. Other misconceptions that we elicited were of a social character dealing with the treatment supposedly meted out to minority groups by the majority, social and industrial discrimination, and an a-social attitude of isolation and exclusiveness.

The unusually high standard of frankness set by the opening session was the dominant feature of the whole Conference. When the members of the Conference gathered during the afternoon in round table groups, the discussions were sometimes warm, but always open and honest. One of the most gratifying features of these attempts to define and interpret interdenominational causes of friction was the frequency with which in other than purely doctrinal matters, the defense of a group was not led by a member of that group but by someone of another group. It was less often the Jewish members of the Conference who told of instances of anti-Jewish discrimination and intolerance than it was the Christians who themselves declared and deplored such facts and sought for means of eliminating them from our common American life.

U TABLE

For the evening session three representatives of each of the three groups were seated in horseshoe formation before the members of the Conference and students of the college. The large audience had all the thrill of watching a keen combat carried out with sportsmanlike honor. The saving grace of humor, which seems to belong equally to Protestant, Catholic and Jew, and an appreciation of the sincerity, honesty, and desire to find the truth which characterized all the participants, preserved an even temper as topic after topic was brought up by the chairman. The audience listened with keen attention as the Jews charged the Protestants with intrusive, wasteful and sometimes none too ethical missionary methods, while Protestants charged the Jews and Catholics with narrowness in their marriage regulations, and questioned the Catholics on their attitude towards birth control. The charge was leveled by Protestants against the Catholics that their conception of authority limited or destroyed freedom, while the Jews charged both Protestants and Catholics with an un-American and un-Christian social and industrial discrimination, and the Catholics took up the same charge against the Protestants. The U-Table

technique proved its value as a dramatic yet spontaneous means of informing people with regard to the "hottest spots" in inter-group relations. Wellesley is the fourth Seminar where the National Conference has employed this interesting device.

On the morning of the second day the small discussion groups reconvened and continued to thresh out their triangular problems, and at the closing session they reported their findings.

Taking it all in all, the Conference Seminar held at Wellesley College on November 10 and 11 of this year was a brave attempt to find not uniformity but community of religious interest. It was an expression of truly American equality and liberty of conscience, and an augury of that brotherhood and fellowship of mutual respect and understanding on which alone a freer and finer America and a happier humanity can be built under the common Fatherhood of God.

—DAVID DE SOLA POOL.

Papers, definitions, and analyses from the Wellesley Seminar are now being edited, to be published by *The Christian*, (Kansas City, Mo.) A report of this informative and stimulating Seminar will be mailed to every member of the National Conference of Jews and Christians.

BERKELEY-OAKLAND FELLOWSHIP

"No man who has it should ever depreciate his conviction that he has discovered certain unique religious treasures upon which he may rely," said President Robert G. Sproul, a sponsor of the Seminar at Berkeley in October. "But without surrendering his own position, he can establish a closer fellowship with those of other beliefs, out of which may come agreement and progress along a path of common, major interest. In promoting the Seminar on Human Relations East Bay citizens are proving themselves alive to the significant trends among truly religious men and women toward finer and more fruitful human relationships."

And that happened.

The two days of brisk discussions, unhurried definitions, and frank facing of perplexing group-habits resulted in a higher level of intelligent human relations. Probably because the Oakland-Berkeley Fellowship of 100 Jews, Catholics, and Protestants has been meeting for a year and a half (in conjunction with the National Conference of Jews and Christians) the technical preparations for this Seminar in charge of Mr. Harry Kingman, Secretary, were unusually thorough and well-considered. Rabbi Coffee, as President, had the co-operation of the Northern California Rabbinate, B'nai B'rith, and general lay leadership. Arch-Bishop Hanna co-operated, and Catholic participation was generous. The Protestants, too, responded in good numbers.

Misunderstandings, obtuseness to hitherto inexperienced religious truth; and practical social relations were dealt with.

It was seen that sheer acquaintance is an elementary and a necessary step. Many non-Catholics concluded that knowing Father Thomas O'Connell through his round-table participation made an enormous difference in their attitudes toward Catholics. Again, President Tully Knowles of the College of the Pacific, and Rabbi Weinstein (to mention only single representatives) made contacts with members of contrasting groups which affirmed the faith which Vice-President Deutsch had in the Seminar, "If 'to know all is to forgive all', we of different races and creeds need to see much of one another that we may become truly sympathetic human beings."

We came to feel that through intercourse such as this Seminar offered that the time may come when the thought of "Protestant" will be the thought of one who stands for the integrity of the human soul; when the word Catholic will bring to our minds the image of a Newman or a St. Francis or a St. Theresa; when the word Jew will evoke a picture of the ideal Jew, who, inspired by a divine madness became a witness for God in an indifferent world.

—MRS. GLADYS AOKI.

ANALYSIS OF FACTORS

One of the results of a Los Angeles single-day Seminar arranged by Prof. Taylor in the University of Southern California, and in which Protestants, Catholics, and Jews of the city joined, was the following report:

I.

It is our consensus of opinion that there are several factors held in common by broadminded Catholics, Jews and Protestants such as:

- a. There are worthy and unworthy representatives of religion in all three groups.
- b. All believe in the primacy of religion and a spiritual life.
- c. Each group believes in God.
- d. Each believes that ethical elements are essential in religion.
- e. Each believes in the Golden Rule of do unto others as you would be done by.
- f. Each believes in the capacity of human nature to grow and develop religiously.
- g. Each group believes in the general sacredness of human life.
- h. Each believes in the necessity of worship.
- i. Each recognizes the need for religious education.
- j. All have social service programs and emphasize such factors as economic and racial justice and world peace.

Upon these ten planks liberal minded Catholics, Jews and Protestants can stand together.

II.

It was our consensus of opinion that the leading divisive factors among Catholics, Jews and Protestants are:

- a. Differences in church organizations, doctrines, and forms of worship.
- b. Differences in church traditions, and historical clashes.
- c. The fact that each group believes it is the most important expression of religion in the world.
- d. The fact that the members of each group tend to generalize more on the unfavorable reports about the other groups than on the favorable reports.
- e. The fact that each reacts against proselytizing on the part of the others.
- f. The fact that racial prejudices tend to augment religious differences.
- g. The fact that social, political and occupational discriminations augment religious differences.

III.

It was our consensus of opinion that among the current opportunities for the three religious bodies in question to make a fair appraisal of and to understand the others are the following means:

- a. Through University inter-relation and student cooperation.
- b. Through personal friendships.
- c. Through the study of the cultures of each of the groups.
- d. Through working together in social reconstructive movements, such as world peace, prison reform, and in Community Chest drives, community social programs, parent-teacher associations, and Cosmopolitan clubs.
- e. Through adult education including the schools, forums, and radio broadcasting.
- f. Through exchange of fellowships of students and professors.
- g. Through constructive and wholesome industry and business contacts.

—PROF. EMORY S. BOGARDUS.

SUNDAY SCHOOL PAPERS

"The Classmate" is a paper circulating its articles to two-thirds of a million young people. On October 24, 1931, it carried a full page appreciative description of the New Year celebration of the Jews (Rosh Hashonah) and of the Day of Atonement (Yom Kippur), with a short reading list on Judaism and Jewish History. Rev. A. D. Moore, editor, is associated with this Conference. "The Classmate" is a Methodist publication.

TEXAS UNIVERSITY

B'nai B'rith has long been a partner in the work for understanding and goodwill, and never has it been better illustrated than in the leadership Rabbi S. H. Baron gave to the Texas Seminar, October 18 and 19. Rabbi Baron is President of the association of religious workers at Austin, which includes Father Wm. Blakeslee, Father Wm. Lynahan, Rev. Frank Jewett, Rev. Alan Roe, Rev. W. C. Raines, Rev. L. K. Wharton, Rev. L. U. Spellman, Rev. S. E. Frost and others. This association, with the active interest of the President of the University, Dr. H. Y. Benedict, arranged a Seminar which reached every church in the community, and which issued in distinct advances in community life. Rabbi Baron's committees arranged two preliminary meetings in Protestant churches before opening a discussion at a general Round-Table session. The director of the National Conference addressed these meetings. Luncheon meetings and the Round-Table were supplemented by a Mass Meeting to which people in that section of Texas came in large numbers, that they might have a clearer understanding of the various religious positions. As part of the series of meetings Mr. Clinchy made the first of the 1931-32 University Lecture Series.

The co-operation of the faculty, students and towns people was noteworthy in this Seminar.

DENVER

Professor J. T. Carlyon assisted by Mr. Robert Paul, Secretary, has continued an active association of Catholics, Protestants and Jews in Denver for a period of two years. Thoughtful and earnest leaders in each of the three groups have participated. This fall Denver's most ambitious Round-Table developed into a full fledged two day Seminar when 300 people shared in successive sessions and 1,100 attended the final assembly.

A National Good Will Week with pulpit emphasis on Friday and Sunday of that week was suggested by Father Hugh McMenamin. Bishop Freeman of Washington inaugurated the Seminar with a high tribute to Newton D. Baker as one who has steadfastly lived the principles for which Protestants, Catholics and Jews are educating in the program of the National Conference. Bishop Freeman declared that the crisis which the world faces today calls for the combined resourcefulness of Christians and Jews.

Dr. Charles Clingman of Birmingham, Alabama, leader of the Conference Committee in that city made the closing address in the Temple of which Dr. Friedman is Rabbi. Rabbi Kauvar, Father Walsh, Father Higgins, President Hunter and Professor Cherrington were among the large number of leaders.

—W. M.

NORTH NEW JERSEY SEMINAR

12 ideas are inimical to goodwill, according to Prof. H. H. Horne of New York University. These ideas Prof. Horne listed at the Paterson, N. J., Seminar, November 23rd.

1. One race is superior to others.
2. All religions are either true or false.
3. Prejudice is innate and unmodifiable.
4. Religious intolerance is a virtue.
5. Jesus was not a Jew.
6. Jews today somehow are responsible for the crucifixion of Jesus.
7. To cooperate in good works people must have the same creed.
8. No gentiles accept any part of Judaism, and no Jews accept any part of Christianity.

9. The U. S. A. could not afford to risk a Roman Catholic President.
10. America owes little to Jews and Catholics.
11. The K. K. K. has the true American spirit.
12. Society would be better off if *our* group were the only group.

The Paterson Seminar was arranged by Mr. James Wilson, outstanding citizen of that city, with a committee of laymen and clergy. Great credit is due to Rabbi Max Rasin, the energetic secretary of this committee. Some of the significant statements that emerged during the Seminar are worth recording:

"Jewish teachers in Hebrew schools quite commonly fail to picture Jesus fairmindedly."—A high school student (Jewish). "In their attitudes toward and discriminations against Jews, there is no noticeable difference between gentile students who go to Sunday School and those who do not."—A high school student (Jewish).

"I have found that painstaking legal and mechanical engineering is necessary to build a bridge like the new George Washington span. Prejudice between groups will be spanned by no less patient, understanding, search, and study."

—HON. JULIUS HENRY COHEN.

"The first intimate contact of persons in contrasting cultural groups may appear disastrous. The Seminar must work through these conflicting differences and win a respect for each other's reverences. We must go beyond the first shock of differences to real comprehension."—PROF. BRUCE CURRY.

The Paterson Seminar emphasized the historical ordeal through which America has gone in interfaith relationships. It recognized a big job to be done in our times. The close was on the definitely hopeful note that in working out adjustments between cultural groups in America we are pursuing a rising trail.—E. R. C.

NOTES UPON READINGS IN THE SOCIAL SCIENCES

CULTOCRACY

The least understood form of domination and yet the most prevalent is what I have named Cultocratic. This is the control exercised by those who have a conviction of superiority which superiority they try to impose on others or to maintain intact from connection with others. In both cases there will be resentment.

—HERBERT ADOLPHUS MILLER in "Races, Nations, and Classes." P. 27.

OPPRESSION PSYCHOSIS

A political, economic or cultural domination inevitably results in the frustrated will of the subject group . . . When freedom is denied, frustration results, not only for individuals but in the relationship of societies . . . An oppression psychosis is reflected by all of the members characteristically . . . We have even come to attribute certain biological and social characteristics to the Irish and to the Jews when their peculiarities are nothing but injustice expressed in characteristic attitudes . . . An oppressed group is abnormally subjective. Its inability to realize itself freely has turned back attention to itself . . . In other words . . . is hyperæsthetic to itself . . . tending to be suspicious . . . A technique is developed by the group of individuals in it to meet the situation and retain the self-esteem necessary to life . . . Aggressiveness also is the product of the reaction of the suppressed individual to make up for his superiority . . . The most outstanding result of the oppression psychosis is to create a group solidarity which is far stronger than could have been created by other means.—IBID, P. 33-36.

CALIFORNIA

Dr. Charles Deems reasoned this way when a group met with Mr. Clinchy in Rabbi Elliot Burstein's home in San Francisco:

I have just come from a Protestant Church Council in Denver, and I should like to explain to people outside my group the high objectives for the world which we there talked over. Then, too, I should like to have an opportunity, more or less regularly, to hear some Catholic people explain certain encyclicals of the Holy Father, or tell me about how the work of the Catholic Church is going in San Francisco.

Further, I have always felt that the power I discover in "Christ" is necessary strength for "the good life." At the same time I realize that many Jews are living courageous, beautiful, and glorious lives. They do not have what I claim, but there they are! They must have something I do not know about, and I should like to have Jews tell me, so that I shall understand them.

A Conference group in San Francisco is under consideration.

Arch-Bishop E. J. Hanna of San Francisco was awarded a medal for his activities in work for "better understanding" between Jews and Christians. This medal is given annually by THE AMERICAN HEBREW, a Jewish weekly.

ARIZONA

Phoenix established a local committee of the National Conference this fall.

TEXAS

Dallas is a city wherein the National Conference has co-operated in previous years, and at a breakfast meeting recently Rabbi Lefkowitz, Rev. Gibson, and Dr. Frank were asked by twenty-five men to make future plans for the group.

LOUISIANA

After a breakfast meeting in New Orleans when clergy and laity met in October to discuss a possible conference of Christians and Jews in their city, Rabbi Fichman, director of the Y. M. H. A., and Mr. Shedd, secretary of the Y. M. C. A., were instructed to propose a program for the coming year.

ALABAMA

The first Monday and Tuesday in February are the days for a seminar in Alabama, to be convened in Birmingham.

FLORIDA

Prof. Campbell is assigning various aspects of Jewish life and letters to his class in religion at Rollins College. This office is co-operating by giving materials. Rabbi Morris Lazon of Baltimore has been invited by Rollins to give a series of talks there, later this year.

WEST VIRGINIA

The Council of Religious Work at the University of West Virginia is planning a seminar for 1932.

RHODE ISLAND

Dr. MacCready at Kingston, and Rabbi Gup in Providence, have accepted responsibility for Conference work at State College and at Brown.

PENNSYLVANIA

Dr. John R. Hart is leader of a group of Christian and Jewish students at the University of Pennsylvania cooperating with the National Conference of Jews and Christians.

Rabbi Henry Kagan, Hillel Foundation leader at the University of West Virginia, has cooperated with Rev. McKinney, and Rev. Crawford, and a Catholic, on a goodwill program held under the auspices of the Central Christian Church, November 29th, in Morgentown, Pa.

Prof. Rohrbaugh and Rabbi Bookstaber are advising a committee of Dickinson College students in planning a seminar on Human Relations for 1932.

Rev. C. T. Leber of the Presbyterian Church in Scranton is leader in an organization of Protestants, Catholics, and Jews which is emerging from the cooperative work this community did Armistice Day on world peace.

When a Christian church council met at Buck Hill Falls this autumn they asked Rabbi Edward Israel, Chairman Social Service, Conference of American Rabbis, to lead the discussion on Unemployment.

DELAWARE

High Schools desiring to use assembly periods for education in the appreciation of various cultures making up American civilization, can get technical help from the National Conference of Jews and Christians offices. Rachel Davis DuBois of Teachers College is conducting this service.

A special school district in Dover, Del., is experimenting with this program along the lines that Philadelphia schools have been working for two years.

NEW JERSEY

Last spring when Rabbi Jonah Wise was invited to speak in the Presbyterian Church in Englewood an invitation to attend was extended to the Jewish members of the community and a number were present at the church service. This fall the members of the Jewish Temple invited the Presbyterians to worship with them at their service on Friday, November 6th. There was a very good representation present at the service, following which the Jewish ladies served refreshments and the whole group stayed for a social time.

MISSOURI

Northwestern Missouri State Teachers College is one of the normal schools cooperating with the National Conference in educating for right attitudes between groups.

Some of the men were moved by our 1930 St. Louis Seminar of Protestants, Catholics, and Jews to establish a social service commission in that city. The commission last year held a seminar on unemployment. This year it has held a seminar on foreign relations on Armistice Day. Recently this commission was called upon to help in the adjustment of difficulties that arose in the important matter of milk distribution in St. Louis.

GEORGIA

Rabbi Nathan Krass made a special trip to Georgia in October for a series of University and community meetings.

SOUTH CAROLINA

R. G. Bell, secretary of the Y. M. C. A. is representing the National Conference of Jews and Christians at the University of South Carolina.

NORTH CAROLINA

This year Chapel Hill will include round table conferences of Christians and Jews in the State University program.

TENNESSEE

Nashville has a group which met with the director of the National Conference October 25th. Dr. Roe and Professor Taylor expect that the group will continue, along lines suggested by Prof. Jos. K. Hart of Vanderbilt.

KENTUCKY

Col. P. H. Callahan, a pioneer in leveling anti-social barricades, convened a score of Louisville leaders October 27th with the purpose of discovering what reaction this state would have toward a regional seminar. The vote was unanimous to hold a seminar at the University of Louisville in 1932. This group met on two occasions, recently, once with Mr. Clinchy, and later with Father J. E. Ross.

OHIO

Hon. Alfred M. Cohen invited three Protestants, three Catholics, and three Jews to dine together at the University Club in Cincinnati recently. After a second meeting in November the indications are that Cincinnati will plan for a seminar in that city.

MICHIGAN

A second parley on Human Relations is being planned for Ann Arbor.